

AUXILIARY GUIDE NUMBER FOR MAY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"We are living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans and policies we cannot do better than keep in mind the divine admonition that the worth of souls is great in the sight of God."—DAVID O. MCKAY.

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"BE YE THEREFORE PERFECT"

ELDER JAMES E. TALMAGE

SOME knowledge of the attributes of God is essential to intelligent worship. Granted that finite man cannot comprehend infinity; yet consistency forbids us carrying this self-evident truth to the extent of saying that because God is infinite man can have no conception of His nature or character.

If God be but a vast, formless nonentity, filling all space and therefore illimitable, substanceless, devoid of body and parts, incapable of emotions and passions, He is not my Father, I am not His son. To the contrary, the Scriptures affirm that mankind are the children of God, fashioned after His likeness in both spirit and body; and conversely, He must be of definite form and feature, possessed of a body perfect in all its parts, and be likewise perfect in all His acts.

On the night of the betrayal, while comforting the sorrow-stricken Eleven by solemn and lofty discourse, Jesus said unto them: "Ye believe in God, believe also in me. . . . If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

The faithful Philip broke in with an appealing request: "Lord, shew us the Father, and it sufficeth us." The Lord's response was an unequivocal avowal that He was His Father's exact presentment, so that whosoever had seen Him had seen unto what and whom the Father was like. Note the explicit and withal pathetic words of the heavy-hearted Christ: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

Jesus Christ, the Man, was and is in the express likeness of His Father's Person; and, since the consummation of His mission in

the flesh and His victory over death whereby comes the resurrection, He has been exalted to the Father's state of glory and perfection. (See Hebrews 1:1-4.)

Though the thoughts and activities of God be as far above the ways of men as the heavens are above the earth, they are nevertheless of a kind with human yearnings and aspirations, so far as these be the fruitage of holiness, purity, and righteous endeavour. Though our planet be but as a drop of the ocean compared with the many greater orbs, it is not the least of all; and what we have come to know of other worlds is primarily based on analogy with the phenomena of our own. Notwithstanding that Deity is perfect and humanity grossly imperfect, we may learn much of the Higher by a study of the lower in its true and normal phases.

AS an impressive and profound climax to one division of the sublime discourse, the Sermon on the Mount, the Master said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

What led up to this utterance, calling for the explanatory "therefore" by which the relation of premises and conclusion is expressed? A studious reading of the entire chapter gives answer. Following the Beatitudes and certain well defined admonitions and precepts, the Lord made plain the distinction between the law under which Israel had professedly lived from Moses down, and the higher requirements of the Gospel taught by Christ. Again and again the introductory, "Ye have heard that it was said by them of old time," is followed by the authoritative, "But I say unto you." Obedience to the Gospel, which comprises all the essentials of the law, was enjoined as the means by which man may become perfect, even in the sense in which the Father in heaven is perfect.

It is a significant fact that when Jesus Christ, a resurrected and glorified Being, visited the Nephite branch of the House of Israel on the Western Continent, He included Himself with the Father as the existent ideal of perfection, as thus appears: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12:48.)

The road to exaltation and perfection is opened through the Gospel of Christ. We cannot rationally construe our Lord's admonition as implying an impossibility. We are not required to assume that man in mortality can attain the perfection of an exalted and glorified personage, such as either the Father or Jesus Christ. However, man may be perfect in his sphere as more advanced intelligences may be in their several spheres; yet the relative perfection of the lower is vastly inferior to that of the higher. We can conceive of a college undergraduate attaining perfection in his class; yet the honours of the upper classman are beyond; and graduation, though to him remote, is assured if he do but maintain his high standing to the end.

After all, individual perfection is relative and must be gauged by the law operative upon us. In 1832, the Lord thus spake through His prophet Joseph Smith: "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same." (Doctrine and Covenants 88:34.)

The law of the Gospel is a perfect law; and the sure effect of

full obedience thereto is perfection. Of those who attain exaltation in the celestial kingdom Christ has declared: "These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (Doctrine and Covenants 76: 69.)—*Vitality of Mormonism.*

WHAT IS SUCCESS?

THOMAS RUDD, SKELTON BRANCH

WHAT is success? As we ponder over this question, consciously or unconsciously there comes before our mind's eye a mental picture showing the fulfillment of our heart's desire. Left to our own imaginations, without the guidance of revelation, we draw our own conclusions as to the meaning of success; we conjure up those things which we feel will go to make our lives happy according to our fancy. Thus, to the man of greed, success would mean great wealth; to the scientist, recognition; to the actor, fame. And to each of these, failure is the deprivation of attainment to these heights.

President Joseph F. Smith has this to say about success: "There are daily evidences of a growing tendency amongst the masses of the civilized world to regard success in life purely from the standpoint of material advancement. The man who has a beautiful home and a large income is looked upon as a successful man; men who are successful in obtaining the honours bestowed upon them by their fellowmen are envied amongst the most fortunate. Everywhere men hear the word 'success' dwelt upon as if success were defined in a word; and as if the highest ambition of men and women was the advancement of some worldly ambition."

How oft have the following lines from the poem "Success" been literally fulfilled:

"I thought success was gold," the great man said,
 "But I have tons of gold; but cannot say I have success.
 And all my life I used to pray
 For fame—I thought fame was success; instead
 Fame is a burden as my gold; When I am dead
 My gold shall scatter as the salter-spray,
 My fame is but a feeble glow, gone with the day.
 I wooed success; but we have ne'er been wed."

Truly the philosopher said well, when he said, that "there is not necessarily any relation between money and true success."

After all, what is success? And who is competent to judge? The great masses of people who lived in the days of our Saviour would have looked upon Jesus as a complete failure. Even His disciples thought they faced failure when they saw their Lord hung on the cross. Was Christ's earthly mission a failure? No. The following centuries reveal to us that it was decidedly not so.

History repeats itself. When the Prophet Joseph Smith was foully murdered by the mob at Carthage Jail, his enemies gloried

in what they thought was an inglorious defeat. But was it? Could we say that his life has been a success? Time well answers that question in the affirmative.

It must be seen from these instances that few are competent to determine, off-hand, the measure of success, for perhaps only passing generations will reveal the true success of an individual's life, and the heights to which he really attained. Maybe our neighbour is a widow with six or more children struggling along on but a few shillings per week, continuously courting poverty, week after week, month after month. Who would say that her life is a success? And yet in her offspring may be some future greatness. Future generations may cover her unselfish Motherhood with glory. After all, is not success dependent upon the way we endeavour to fulfill the measure of our creation?

He has achieved the greatest success.
 Who has laughed the most and lived the best.
 Who can see in the dawn of each new day
 A ray of hope to guide the way.
 Who smilingly conquers each sorrow and strife,
 And learns the art of living life.
 He has indeed achieved success
 Who has learned the law of happiness,
 Who can greet with a smile each rising sun
 And master his thoughts 'till day is done.

We are all faced with the eternal truth that success is, in the last analysis, attained solely upon adherence to the laws of eternal progression. This being true, we then must go to the fountain of all Truth, whose Author is Jesus Christ. "The greatest gift of God is eternal life." Truly, then, the standard of success as declared by the word of God is the Salvation of the Soul.—(Article submitted in the Newcastle *Star* Contest.)

NEW APPOINTMENT FOR DR. JOHN A. WIDTSOE

APPPOINTMENT of Dr. John A. Widtsøe, of the Council of Twelve, and former president of the European Mission, as Church commissioner of education, was announced on March 29th by the First Presidency. Dr. Widtsøe succeeds Dr. Joseph F. Merrill.

As commissioner of education, Dr. Widtsøe will be in charge of the Brigham Young University, Provo; the Latter-day Saint Business College, Salt Lake City; Juarez Academy, Chihuahua, Mexico; institutes at Logan, Utah, and Moscow and Pocatello, Idaho, operated in connection with universities; more than 80 seminaries operated near high schools in Utah, Idaho, Arizona and Wyoming, with an enrollment of 14,000; and 375 junior seminaries for grade schools established in wards throughout the Church. He will also be in charge of other Church-wide educational programmes.

Dr. Widtsøe is recognized as a leader in educational fields, and has held a number of important educational positions. Among others, he has been president of both the Utah State Agricultural College and the University of Utah.

While president of the European Mission, to which position he was appointed in 1926, Dr. Widtsoe wrote a new series of tracts, several books, and a number of magazine articles. Under his leadership the missions of Europe made substantial progress toward becoming self-administering. Local leadership for branch and auxiliary organizations was encouraged and developed, and proselyting work was again begun in the Holy Land with the organization, under his direction, of the Palestine-Syrian Mission.

Since his return to Salt Lake City from London last November, Dr. Widtsoe has been busily engaged in Church work, serving on M. I. A. committees and discharging his duties as a director of the Genealogical Society of Utah in addition to his regular duties as a member of the Council of Twelve.

The Church educational system is recognized and acknowledged as outstanding among institutions of its kind. Dr. Widtsoe's appointment as commissioner of education assures that the forward-looking educational policy of the Church will continue to receive capable and experienced direction.—R. S. B.



DR. JOHN A. WIDTSOE

AUXILIARY GUIDE FOR MAY

PRIESTHOOD

First Night. Opening exercises. Local Priesthood activity report. Branch Presidents! Let us have a project, a goal, an objective each week as holders of the Priesthood. Let each Priesthood holder be responsible for the distribution of at least ten items of Church literature every week. If the approximate one thousand male members of the Church in the British Mission that hold the Priesthood were to distribute ten tracts each, every week, there would be a weekly output of ten thousand tracts! Over half a million in a year! There is "power," as well as "safety" in numbers, small though we may be. Let every Priesthood member who attends tonight's meeting go home with ten tracts in his pocket to distribute as he sees best. Branch Presidents! Be prepared with plenty! Two twelve-minute talks: First, "The Aaronic Priesthood." (Reference: *Studies in Priesthood*, pp. 12-16.) Second, "The Melchizedek Priesthood." (Reference: *Ibid.*, pp. 17-21.)

Second Night. Opening exercises. Local Priesthood activity report. What happened to your ten tracts last week? Lesson: *Vitality of Mormonism* Chapter fourteen.

Third Night. Opening exercises. Local Priesthood activity report. Is your Branch literature bin empty yet? If so, order more. Let's make it a real campaign for Truth! Two twelve-minute talks. First, "The Power of the Priesthood." (Reference: *Studies in Priesthood*, pp. 22-25.) Second, "Fitness for the Priesthood." (Reference: same, pp. 26-29.)

Fourth Night. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter Fifteen. Total your output of Church literature for the past month. If you have followed the objective faithfully, you will see a great increase. Let us go on. What other methods can you think of to spread the knowledge of the Restoration?—G. HOMER DURHAM.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. Time will be devoted during the first part of the meeting to give the sisters opportunity to bear their testimony of the Gospel in relation to their Relief Society work. Lesson text: Theology, Lesson VIII, "Zion, the New Jerusalem." Objective: To show that Zion, the abode of the redeemed of the Lord, can be built up only by the principles of the law of the celestial kingdom.

Second Week. Opening exercises. Preliminary programme (to be of your own choice). Work and business. Lesson text: Teachers' Topic, Lesson VIII, "Be of Good Cheer." Objective: One's own attitude conditions the weight of his load; to be of good cheer lightens the load we carry through life.

Third Week. Opening exercises. Preliminary programme. Have some one read a few passages from "Julius Caesar" by Shakespeare. Lesson text: Literature, Lesson VIII, "The Roman View of Life." Objective: To gain, from the selections considered in this lesson, an understanding of the influence of the Roman genius for organization.

Fourth Week. Opening exercises. Preliminary programme. A talk: "Appreciation of my heritage as a Mormon Woman." Lesson text: Social Service, Lesson VIII, "Women and Marriage Among the Mormons." (Centennial Tract No. 18 in the back of the book.) The class leader should conduct a thirty-minute review of the Spring Cleaning Programme and House Cleaning Helps. Objective: To show how a woman should prepare herself so as to become a factor of righteousness upon the earth.—RINTHA PRATT DOUGLAS.

GENEALOGICAL DEPARTMENT

Second Week. Lesson 9 in the Genealogical Leaflet. "Postage Stamps for Pedigree." When gathering genealogical information one usually finds it necessary to gather information from records that are in very scattered sections of the country. To travel to each section would be far too expensive. He must write, and in so doing he must make his query as plain and intelligent as possible. What form would be followed in obtaining information by correspondence from the following: A cousin; a genealogist; the Genealogical Society; a library; a parish clerk; a public record house?

The activity for tonight will be to write a sample letter to Somerset House, or to any of the above sources of information, asking for information along one of your lines of ancestry.

Fourth Week. Lesson 10 in the Genealogical Leaflet. "A Dollar's Worth of Advice." In beginning genealogical research it is a wise plan to find out just how much research work, if any, has been done on your line of ancestry. For four shillings a genealogist in the Genealogical

Society's Research Bureau will make a preliminary analysis of your problem. This includes a search among the records of the Genealogical Archive, which includes thousands of pedigrees; the Index Bureau, which includes information of all those doing research on family lines; and the Library Card Catalogue to see what published books and pedigrees give promise of help.

A written or personal enquiry to any of the genealogists of Great Britain may obtain for one certain genealogical facts that will open the way for further research, thus casting to one side many barriers that seemed almost insurmountable.

The activity for tonight will be the fifth assignment in the Book of Remembrance: To fill out your own Pedigree Chart, also a Portrait Pedigree of you and your ancestors as far back as possible; and mount these in their proper place.

The Book of Remembrance is ready for distribution. Do you own one?—JOHN D. RIGGS.

SUNDAY SCHOOL

SACRAMENT GEM FOR MAY

“. . . Remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.” (Doctrine and Covenants 27:2. Note: It would be well to have the one leading the recitation read verse one and part of verse two of Section 27, the assembly following in concert recitation of that part of verse two printed above.)

GOSPEL DOCTRINE DEPARTMENT

May 6th. Concert Recitation: (See Lesson Leaflet, Doctrine and Covenants 38:40.) Lesson 15. “Revelation for the Church: By Whom Received.” Texts: Doctrine and Covenants, 28th and 43rd Sections; Sunday School Lesson No. 15. Objective: To show that in the plan the Lord has given for the government of the Church, but one man, he who holds the keys of the Priesthood, is authorized to receive revelation for the guidance of the Church, although each individual may receive revelation for individual guidance and instruction.

The kingdom of God is a place of order because all things therein are obedient to law. By conforming to this system of celestial government the saints are protected against impostors and pretended revelators who presume to speak with authority. Suggested questions:

1. What is the wisdom of all revelations and commandments to the Church coming through one official source?
2. How applicable is the command, “Thou shalt not command him who is at thy head, and at the head of the Church,” to members today?
3. Explain, “He that is ordained of me shall come in at the gate.”
4. To what extent have members of the Church the right to receive revelation?

May 13th. Mothers' Day Programme.

May 20th. Lesson 16. “The Fall—The First Death and Judgment of the Wicked.” Texts: Doctrine and Covenants 29; Sunday School Lesson No. 16. Objective: To show how the first death, banishment from the presence of God, as well as mortality, resulted from the transgression of Adam, and the need of the redemption made by Jesus Christ to restore fallen man from these conditions.

By virtue of the “Fall,” mortality and death came upon all the children of God. This “Fall,” however, came not by chance nor was it unforeseen. Pre-mortal preparations were made in heaven for the “atonement” to be wrought by the Saviour, which would redeem man from the effects of

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THURSDAY, APRIL 19, 1934

EDITORIAL

"DOES GOD BELIEVE IN WAR?"

NOT long ago a question came to the editor stated in this unusual way: "Does God believe in war?" The relation of God to war has often been questioned by many honest souls. And many discouraged people have even said, "There is no God," for if there were He would not permit war. Again, it has been pointed out that opposing armies have sometimes been taught that they were fighting in the cause of the Lord, and each has prayed to the same God for victory. Further, it is recalled that in battle, history shows that usually "might is right"; in other words, victory is on the side of the most powerful army. So a God of justice, full of love and mercy for His children, does not exist, it is claimed. Even many who believe in the existence of a God having all the qualities ascribed by Jesus to His Father in heaven have difficulty in accounting for so much pain, cruelty, affliction and misery in the world.

Now, it is only fair and right to admit that we are unable to answer correctly and satisfactorily many questions that arise concerning the dealings of God with His children here in mortality. But our ignorance and lack of understanding of these things do not justify us in our unbelief. May we not cite the story of Job, one of the finest of its kind in all literature, as proof that unbelief in God's mercy and justice in His dealings with us is not justified? We all remember Job's immortal words in reproving his friends, "Though he slay me, yet will I trust in him."

Job's attitude was one of perfect trust and faith in God. Is there any Christian who will deny that this is the correct attitude for a believer to take? It was the attitude of Abraham as he prepared to sacrifice Isaac, the son of promise. And Abraham's trust in God was recognized and suitably rewarded, so was Job's, and so it will be with any person's.

But to return to the question, "Does God believe in war?" We have never before seen or heard the question stated in these words, and we do not know that the Lord has answered it in this form. Hence we may have to draw our own conclusions from what is written. John the Revelator (Rev. 12: 7-9) tells "there was war in heaven," resulting in the defeat of Satan and the spirit beings who fought with him, and "he was cast out into the earth, and his angels were cast out with him." This conflict constituted what is called "the war in heaven." Satan was cast down to the earth, which has been the scene of more or less con-

tinual warfare ever since Cain slew his brother Abel. These are facts.

Now God is the father of our spirits. He is also the spiritual father of Satan and his angels. In embryo we believe that we possess the spiritual characteristics of our Heavenly Father, for "as God now is man may be," that is to say, we believe in the doctrine of "eternal progression." But as man develops and grows in qualities of mercy, honesty, virtue, truth-loving, love of fellows, etc.—all God-like qualities—and acquires power to live more and more nearly the Golden Rule, the more strongly does he hate war as an institution and the more deeply does he regret its prevalence among men. He would abolish war if he could. "Then why does not God abolish war; He is all-powerful?" someone may ask.

At first sight this question seems reasonable. Let us see. Why was there war in heaven? The answer is that the Father had given "free agency" to all His children. In the exercise of this God-given gift Satan and his followers rebelled against the plan that the Father proposed to govern the earth-life of His children. The Gospel plan is based upon the principle of "free agency." The Lord, creator of our universe, governs it in accordance with certain principles. These are known as the laws of nature. And so all created things are governed by law. For His children one of these laws is that of "free agency."

Do the saints of God believe in war? They certainly do not like war. They are keenly sorrowful when it comes. They would like to see men and nations forget war and convert their "swords into plowshares." They stand for "peace to all men of good will." In these feelings and attitudes they only respond to the divine qualities that have been developed within them—qualities which the Father has in perfection. But Satan operates among men and will do so until he is bound. He will continue to stir up trouble wherever he can. He delights in causing all possible human miseries. And so long as men yield to him they may continue to experience all the horrors of war. But they must blame themselves for their miseries, and not the Lord.—M.

PRESIDENT MERRILL LEAVES FOR THE CONTINENT

PRESIDENT JOSEPH F. MERRILL and Sister Merrill left London on April 14th for Paris, the first stop of a brief tour of the continental missions. They plan to visit each of the missions, meeting with the mission presidents and missionaries to discuss ways of furthering the scope of the mission auxiliary work and proselyting activities. They expect to return to London about the middle of June.

THE third sketch of the *Star's* series, "Highlights in Local Leadership," will appear in the April 26th issue. Subject of the article will be Benjamin R. Birchall, president of the Free State District.

SISTER WASPE TRANSFERRED TO FRENCH MISSION

SISTER ILEEN ANN WASPE, President of the British Mission Y. L. M. I. A., was released from the British Mission on April 14th, and transferred to the French Mission where, during next twelve months she will continue her missionary work as secretary of the French Mission. On April 14th she left London for Paris, to take up her new work.

In addition to her secretarial duties, Sister Waspe will do special field work, introducing and developing Primary and M. I. A. activities in the branches of the French Mission. Missionary work on the continent will be no new experience to her. In June, 1933, she visited the Netherlands Mission in the interest of M. I. A. work. Last autumn, with Sister Nettie L. Woodbury, she spent nine weeks touring the continental missions, organizing auxiliary groups, and meeting with mission auxiliary leaders. Only recently she returned from a two weeks' stay in Belgium, where she helped the Belgian saints with their M. I. A. and Relief Society problems.



ILEEN ANN WASPE

Sister Waspe began her labours in England in the fall of 1932. A member of the European Mission Office staff, she was given the responsibility of supervising M. I. A. work in the European Missions, and spent some time assisting in the adaptation and publication of the European edition of the *Bee-Hive Handbook*. She also served as secretary of the European Mission Relief Society Board under Sister Leah D. Widtsoe.

Auxiliary work has been given special emphasis in the British Mission during the past eighteen months. Mission boards have been appointed, branch and district organizations have been formed and strengthened, and throughout the mission saints have become acquainted with the possibilities for development presented in the complete auxiliary set-up of the Church. The splendid work that Sister Waspe has done as president of the Y. L. M. I. A., supervising, together with the other members of the mutual boards, the beginning of M. I. A. activity programme, and the establishment of M Men, Gleaner and Bee-Hive work, has been an important factor in the British Mission M. I. A. development. Saints and missionaries in the British Mission are sorry to see her leave, but all wish her well in her new responsibilities.—R. S. B.

GENEALOGICAL SUNDAY

THE night of April 29th, 1934, the fifth Sunday of this present month, has been set apart by President James H. Douglas as Genealogical Sunday. The entire programme for this night will

be given to Genealogical work. The programme will be as follows :

Opening hymn : "When First the Glorious Light of Truth."

Prayer.

Sacrament hymn : "Come follow Me."

Talk : "The Story of My Birthright."

Hymn : "The Spirit of God."

Address : "My Book of Remembrance."

Closing hymn : "The Glorious Gospel Light Has Shone."

Benediction.

SUNDAY SCHOOL

(Concluded from page 247)

the "Fall." "But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2: 22-27. Read entire chapter.) Suggested questions:

1. Why is temptation a necessary experience for mankind?

2. Explain how Adam, through transgression, "became spiritually dead, which is the first death, even that same death which is the last death."

3. Why cannot little children commit sin?

4. What specific judgments are foretold to precede the coming to earth of the Lord in glory?

May 27th. Lesson 17. "Alpha and Omega, the Beginning and the End." Texts: Doctrine and Covenants 38; Sunday School Lesson No. 17. Objective: To show that Jesus Christ is the Great I Am, who has been the Mediator between God and man since the fall of man; also, that as God, He is the creator under His Father, even the Beginning and the End, and that all things are by Him, and He made the earth rich for the benefit of man.

Jesus had no body of flesh and bones until His birth at Bethlehem as the Son of Mary. As Jehovah, a Spirit glorified and exalted to the Godhead even before He was born, He directed the creation of this earth and many other earths. He gave the law of the Gospel to Adam and to all the Prophets down the line from that time to this. Jesus Christ as Jehovah, the I Am, Creator and God, is the Mediator for man. Suggested questions:

1. What part had Jesus Christ in the creation of this and many other earths? Prove your reply from Scripture. What were His pre-mortal titles?

2. Why is Jesus Christ called "The very Eternal Father?"

3. Give scriptural evidences that the Father, the Son and the Holy Ghost are separate personages.

4. Explain the meaning of the term "Mediator" as applied to Jesus Christ.

CHURCH HISTORY DEPARTMENT

May 6th. Concert recitation (See Lesson Leaflet cover—Doctrine and Covenants 6: 28). Lesson 16. "Thirteen People View the Plates." Objective: To show that God attests His works by evidences that are abundant for those who have a desire to know the truth.

May 13th. Mothers' Day Programme.

May 20th. Lesson 17. "Proofs that the Book of Mormon is a Divine Work." Objective: To bring to the pupil's mind the fact that the Book of Mormon is one great revelation from start to finish.

May 27th. Lesson 18. "The Book of Mormon Published." Objective: To show that in spite of tremendous opposition, the Lord opened the way

for the publication of the Book of Mormon, bringing friends and money at the very moment when most needed.

PRIMARY DEPARTMENT (Sunday School Class)

May 6th. Concert Recitation: (See Lesson Leaflet—Matthew 7: 12.) Lesson 93. "The Sermon on the Mount," part 2. Text: Matthew 6: 7. Objective: To show that increased strength and joy follow the doing of God's word. Memory Gem: "Teach us, Lord, day by day, Love's sweet lessons to obey."

May 13th. Mothers' Day Programme.

May 20th. Lesson 94. "The Well Planted Seeds." Text: Matthew 13: 1-23; Mark 4: 1-20; Luke 8: 1-15. Objective: To show that increased strength and joy follow the doing of God's word. Memory Gem: "Whatsoever a man soweth, that shall he also reap."

May 27th. Lesson 95. "The Good Samaritan." Text: Luke 10: 25-37. Objective: "Whatsoever ye would that men should do to you, do ye even so to them." Memory Gem: "Thou shalt love thy neighbour as thyself."—*The Instructor*.

It is suggested that the two and one-half minute talks be based upon the following topics: "What I can do to help Mother"; and "The Pearl of Great Price" (See Matthew 13: 43-46).

For singing practice during the month of May the following songs are suggested: "O Stop and Tell Me, Red Man," page 64; and "All Hail the Glorious Day," page 142 of the *Latter-day Saint Hymns*.—BRITISH MISSION SUNDAY SCHOOL BOARD.—JOHN D. RIGGS.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY EVENING JOINT PROGRAMME FOR MAY

Opening Hymn: "Improve the Shining Moments" (*M. I. A. Song Book, Songs of Zion*).

Prayer: Member of the M Men Department.

Quartette or Mixed Chorus: "Do What Is Right."

Slogan Talk: "Divine Inspiration as an Aid to Self-development."

Slogan: Repeated by the congregation.

Hymn: "Have I Done Any Good in the World Today."

Ten-minute Talk: A Gleaner officer: "Self-control" (*Gleaner Manual*, p. 12).

Ten-minute Talk: An M Man: "The M Men Pledge."

The Pledge: "In order that my life might render the finest service to humanity, I sincerely pledge my best efforts to keep myself clean; to fearlessly oppose wrong, to learn modesty and manliness, and to obey the rules of true sportsmanship."

(Those branches who do not as yet have M Men and Gleaner Departments in their M. I. A. should take care that especial attention is given to these two talks.)

Hymn: "Ye Simple Souls Who Stray."

Address: "The Sermon on the Mount" (Matthew 5).

Hymn: "Now Let Us Rejoice."

Benediction: Gleaner or Bee-Hive Girl.

WEEKLY PROGRAMME

First Night. Opening exercises. Slogan talk: "The Branch Achievement Programme—What It Means To Us." (Note: If your branch has not been working on the above project, please make a special effort to have a clear, well-defined exposition of the Branch Achievement Programme given, as this is an integral feature of all M. I. A. work, future as

well as present.) Departments separate for monthly departmental programmes.

ADULTS: Talk: "Disarmament, World Peace; Its Possibility and Probability." Follow this talk with an open discussion. What is the Adult project?

M MEN-GLEANER JOINT PROGRAMME: "The Great Personality" (page 130, *Youth and Life*; page 29, *Gleaner Manual*). We hope your joint banquet proved to be a big success.

BEE-HIVES: Follow the Guides.

ACTIVITY PERIOD: Should be used for the departmental work given above on the first night of the month.

SECOND NIGHT. Opening exercises. Slogan talk: "Why the M. I. A. is responsible for the social activities of the Church."

ADULTS: "Mind and Purpose in the Universe," Chapter 19.

M MEN: "The Power Behind The Man," Chapter 18.

GLEANERS: "Building a Life—The Sabbath Day," Page 30.

BEE-HIVES: Planned by the Bee-Keeper.

ACTIVITY PERIOD: Directed by the Drama Activity Director. Are you definitely teaching something new each week, or are you merely filling in the time? We must stress adequate preparation in our work. Let us hear from you when you produce your Spring play.

Third Night. Opening exercises. Feature quartette, "Carry On," by your musical organization that the Branch Achievement Programme has developed. You have such an organization in your M. I. A., don't you? Talk by a new member of the M. I. A.: "Why I Like M. I. A." Separate for class and activity period.

ADULTS: "The Meaning of the Atonement," Chapter 20.

M MEN: "The Footprints of the Almighty," Chapter 19.

GLEANERS: "Building a Life—Reverence," Page 32.

BEE-HIVES: Follow the guides.

ACTIVITY PERIOD: Drama. Have you arranged a definite date for the performance of your play? You should do so at once, set up your goal, and strike courageously for it, taking pains to see that all members of the cast are prompt for all rehearsals.

Fourth Night. Opening exercises. Slogan talk: "How our lives may be influenced by the books we read." Follow with a talk on this year's reading course by the Y. M. M. I. A. President.

ADULTS: "The Abundant Life," Chapter 21.

M MEN: "A Vital Religion," Chapter 20.

GLEANERS: "Treasures of Truth Project," Page 32.

BEE-HIVES: Planned by the girls.

ACTIVITY PERIOD: Drama. In those branches that have completed their play-production and in those that are not thus engaged and occupied, we suggest that each member give a short talk on "The two best plays I have seen, and why I like them."

Mutual Improvement workers! What does May 31st mean to you? That is the closing day of "Period A" in our M. I. A. Building Fund Contest! Are you *building* your ideas to build your chapel? Can we show the world that we have developed the gifts within us this year—*concretely*?

You are now on your last lap. All "ideas" must be forwarded to the British Mission Office by the 31st of May. Remember—procrastination is the thief of time, and money!—BRITISH MISSION Y. M. M. I. A. and Y. L. M. I. A. BOARDS.—G. HOMER DURHAM.

BEE-HIVE DEPARTMENT

THE following sketch of the life of Mozart will help to fill cell 450 in the field of Art.

Wolfgang Mozart was born in Vienna in 1756. At four years of age, his father, Leopold Mozart, who was himself a violinist of repute, taught him minuets on the harpsichord. In his fifth year he wrote a concerto so difficult that only the most skilled musicians could play it. At six he

was giving concerts. At nine he was a consummate violinist. When seven years old he published his first sonatas in Paris. The following year he went to England and performed before the court, playing the most difficult compositions of Bach and Handel.

The attachment between Mozart and his father was very close. They worked together constantly. It was in Rome that Mozart wrote down the famous "Miserere" which he heard sung in the Sistine Chapel. It was at Milan, in his fourteenth year, that he composed his famous opera "Mitridate."

One writer describes him as "kindhearted, guileless, cheerful, void of envy, almost boyish to the last." Elbert Hubbard speaks of him as "Mozart the delicate and sensitive; Mozart the Aeolian Harp played on by every passing breeze."

At an early age Mozart fell in love with a woman of a much harder nature than his own. To prevent a disastrous marriage, his father took him to Paris. When he returned, this woman, Aloysia Weber, had met someone else and refused to have anything to do with him. He became ill. In sympathy, Aloysia's younger sister Constance came to nurse him and eventually he fell in love with her and married her. They were very happy together, although she was a bad housekeeper and their home was always untidy.

Mozart and his father were so poor that they had to work for the Archbishop of Salzburg. The Archbishop tried in every way to hinder Mozart's advancement, but Mozart was always composing and seeing the silver lining in the clouds. Because of his utter lack of business ability, his music brought him little return. Whenever he had any money, all the beggars in the neighbourhood seemed to know of it, and would help him to get rid of it.

For a time Mozart was court musician to the Emperor of Austria, but the Emperor did not appreciate music, and the composer was no better off than before. In order to keep himself and his wife, he gave music lessons and wrote popular waltzes. He composed "The Magic Flute," "The Marriage of Figaro," and "Clemency of Titus." His last work was "The Requiem."

Mozart died at the early age of thirty-five. Worn out by constant worry and his wife's ill-health, and dogged by creditors, his nerves gave way. He was buried in a pauper's grave somewhere in St. Mark's Cemetery in Vienna. It was not until one hundred years later, when a monument was erected in his memory, that he was fully recognized in his own city.—CATHERINE L. M. HORNER.

PRIMARY ASSOCIATION

In the month of May there are two days of great importance in the lives of every boy and girl in the British Mission—Mothers' Day and the May Spring Festival. Make the children feel that love for their mothers is one of the greatest things in the world, and help them to know how to show their appreciation for them.

Everyone should be happy in making preparations for the May Spring Festival. Make the May Spring Festival a day that will long be remembered in the lives of the children, and also those who witness the programme.

MEMORY TREASURE BOOKS

Each Zion's Boy and Zion's Girl should have a Memory Treasure Book! Here they may write their assignments and place the small shield stickers which they receive as a reward for the work accomplished, and the gold star stickers for punctuality and attendance. How proud they are when they can show their parents and friends what they have earned by their own efforts in the Primary.

On the first page is written the name of the child and his parents; also the date of his birth and baptism. The book contains many blank pages that may be used to place things of interest to the child pertaining to his class work, such as pictures, poems, etc. These books may be procured from the Mission Office for fivepence each, or the children may make their own.

Let us all work together and see that every Zion's Girl and Zion's Boy in the British Mission has a Memory Treasure Book in which to keep his or her treasures.—NETTIE L. WOODBURY

FROM THE MISSION FIELD

Transfer—Elder G. Homer Durham, President of the British Mission Y. M. M. I. A., who has been doing special auxiliary work in the Newcastle District, has been transferred to the Scottish District, where he will aid in organizing and strengthening branch auxiliary organizations there.

Doings in the Districts: Bristol—Easter Monday provided Bristol Saints with a pleasant respite from every-day activities. A ramble to beautiful Durdham Downs was followed by a social evening at the home of Sister E. E. Bowen, where table games and music provided entertainment, and tasty refreshments satiated appetites whetted by a day on the Downs.

London—To M. I. A. members of the London District went the honour of staging the first M Men-Gleaner Girl Banquet in the British Mission. In the dining room of the Tunstall Road Y. W. C. A., especially decorated in Gold and Green for the occasion, fifty guests took their places at well-appointed tables to enjoy the delicious five-course dinner. The day was Easter Monday.

The banquet evening began with a toast to the King. Then, in between courses, the M Men and Gleaner leaders in each of the branches responded to toasts in their honour. Elder John D. Riggs and Brother Andre K. Anastasiou supplied musical numbers during the evening.

James P. Hill was toastmaster. He, with Sister Alice Lewis, District M. I. A. Supervisors, planned and directed the affair. So much did the M. I. A. members enjoy themselves, that the M Men-Gleaner

Girl Banquet promises to be an annual event on the M. I. A. social calendar in the London District.

Sheffield—Members of the Sheffield Branch Relief Society held a social on March 17th to celebrate Founder's Day. Thirty enjoyed the programme, games, and refreshments. In charge of the evening's activities was Sister Martha Smith.

Once a year the Sheffield and Woodhouse Sunday Schools entertain their young members at a prize-giving party. On March 24th, under the direction of Henry V. Bailey and Samuel S. Gratton, the children gathered together for their good time. Elder Allan N. Adams, who formerly laboured in the district, distributed the gifts to the youngsters, after which they provided a programme for the entertainment of the adults present.

The Sheffield Primary Conference, held on March 25th, proved to be a great success. Wearing the headbands and insignia of their various groups, the children explained in speech, poetry, and song the work of Primary. A dramatization of "Elisha and the Widow" was a noteworthy feature of the service. One-third of those in attendance were not members of the Church. Sisters Rita Hardy, Arvilla Smith and Mabel Bailey prepared the children for their performance.

The friendly rivalry between the Leeds and Sheffield Districts was renewed on Easter Monday when teams from the two met on the football field. Once more their game ended in a draw, 4-4. Tea and a social evening followed the afternoon's sport. The proceeds

went to swell the fund to aid the new Boy Scout troop organized in Sheffield.

Newcastle—Members of the Skelton Branch Sunday School presented a concert March 28th at Scotts Rooms. Officiating as chairman was President Gaskell A. Romney. Sister Evelyn N. Rudd prepared the Sunday School children for their parts on the programme. An outstanding feature of the entertainment were numbers presented by a "sword dance team," composed of Primary boys coached by Brother Sidney Featherstone.

The South Shields Branch held its first annual M. I. A. Banquet Wednesday, April 4th, at the Branch rooms. Tables, arranged in a U shape, were prettily set for thirty-five guests, of whose number Elder G. Homer Durham, British Mission Y. L. M. I. A. president, was guest of honour. Under the direction of Elder Alma H. Boyce,

who acted as toastmaster, the evening's programme consisted of stories, songs, and toasts. Brother Albert Hurrell, Y. M. M. I. A. president, was in charge of the banquet plans and arrangements.

Nottingham—A social followed the regular monthly union meeting held in the Eastwood Branch Hall on March 24th. Seventy-five members and friends spent an enjoyable evening in community singing and games, and relished the refreshments served by the Relief Society under the direction of Sister Margaret Wild. Sister Ada Hill and Brother Sidney Allen planned affair, which had as its purpose the raising of funds to defray the expense of painting the branch hall.

Personal—Sister Violet Coleby, clerk and organist of the Lowestoft Branch, successfully underwent a major operation at the Lowestoft and North Suffolk Hospital, recently, and is once more fulfilling her branch duties.

DEATHS

CRUTCHLEY—Brother William Harold Crutchley, of Nuneaton, died on March 12th. Death came after a lingering illness.

MILLS—Sister Edith Mills, of the Brighton Branch, died on March 20th after an illness of many years.

RAYNOR—Sister Ellen Clara Hursley Rayner, of the Brighton Branch, died on March 24th. She has been a member of the Church for two years, and for a short time served as branch organist. Her grave was dedicated by President Alma J. Larkin, Jr.

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